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goes without saying. There is the same clear and straightforward recital of the story, the same deep sympathy with the German people in their long and almost hopeless struggle after unity and great national statehood, the same profound comprehension of the sources of national strength, which have made his larger work so long and so deservedly popular.— BENJAMIN TERRY.

Martin Luther. The Hero of the Reformation (1483-1546). By Henry Eyster Jacobs, Dean and Professor of Systematic Theology, Evangelical Lutheran Seminary, Philadelphia, Pa. (= "Heroes of the Reformation," edited by Samuel Macauley Jackson, Professor of Church History, New York University.) (New York and London: G. P. Putnam's Sons, 1898; pp. xv + 454; \$1.50.) Seven other biographies are to appear in this series of "Heroes of the Reformation." Of these *Martin Luther* is the first published. Dr. Jacobs treats his subject under three heads: "The Monk (1483-1517)," "The Protestant (1517-1522)," and "The Reformer (1522-1546)." The proportion of attention given to each topic or section is judicious. One sees prevalent errors in dates and in emphasis quietly set aside. Abundant references disclose the sources of his statements. For those interested in the theological positions of Luther this book is an admirable work. About fifty pages are devoted to a summary of Luther's theology. The sympathy and ability of the author for this part of his task are most evident. There is lacking, however, any adequate treatment of Luther's relation to the profound intellectual and theological unrest of his time. The Humanists and other leaders of the new learning, together with the influences of the university of Wittenberg, founded just at the time when Luther was prepared for intellectual advance, deserve a place in the biography of the hero of the Reformation. Luther's dominance in the subsequent history of civilization is so important that this history is manifestly defective without it. "The Zwickau prophets" have scant notice, and the Anabaptists are treated as monstrosities; yet the great truths which they held in common with Luther ought not to be overlooked. With the abundance of material at hand modern taste has the right to demand a psychological estimate of Luther's development; but there is little of this. The book is, however, admirable as a modern, accurate account of his deeds and beliefs. The illustrations are numerous and historically interesting. There is an index and a map.— HERBERT E. THAYER.